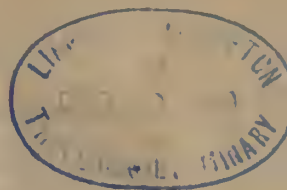


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AN AFFECTIONATE ADDRESS TO THE JEWS CONCERNING
CHRIST.

BY ASAHEL ABBOT.

II. I am next to show that officially the Christ of the New Testament is identical with the Messiah of the Old.

1. In suffering for the sins of the world before he shall obtain open and universal dominion over all things.

That this should seem strange to Jews now is not wonderful; for we find even his disciples, and many others in his time, had hard work to conceive of a suffering Messiah. And though the old Jewish doctors were not ignorant of this idea, yet in modern times the Rabbies have laid so many curses upon it, that it has become universally exploded among you. We also know that the Gnostics, or Judaizing Christians, of the first centuries, tried many evasions to get rid of a really suffering Messiah. Thus the modern Jewish mind has been for nearly two thousand years averse to this view. But the question is not what the moderns think, but what the ancients have taught in the Scriptures. "To the law, and to the testimony," says the prophet Isaiah; "*if they speak not according to this word, it is because there is no light in them.*"

David knew that Messiah should suffer and rise again and enter into his glory. For this cause many of his Psalms are so constructed as to indicate rather Messiah than himself, and they were so understood by the Jewish doctors at the time of Christ. Especially see Psalms ii., xvi., xviii., xxii., xxxv., xl., xlv., lxix., and cix. The 110th Psalm is entirely Messianic. We shall have occasion to refer to this again; but for the present I will notice only two things. First, He is to be a priest: "The Lord sware, and will not repent, Thou art a priest for ever after the order of Melchizedek." See also Zechariah vi. 13. By this he is to supersede and abolish the priesthood of Aaron, and to offer a sacrifice of such kind as to effect what was typified by the sacrifices of the old world, both Patriarchal and Jewish. This could be none other than the sacrifice of his own body, according to the ancient

Jewish sense of the 40th Psalm and other Scriptures, to which we shall soon refer. Secondly, He shall be exalted through affliction: "He shall drink of a torrent in the way; therefore shall he lift up the head."

That Messiah must first suffer, is clearly taught in the first announcement of the serpent's curse: "The seed of the woman shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. Hence we find every where throughout the ancient world emblems of this strife between the God-Man and the serpent, wherein the serpent finally perishes, though he first obtains some partial advantage over the Son of God. See "Faber's *Horæ Mosaicæ*," and various other works that treat of such subjects at large.

That Messiah must suffer, was also shown in the whole system of expiatory sacrifices from the beginning of the world. No man ever supposed that the blood of beasts could take away sin. Every where, and by all nations, was the necessity felt that man should bleed in order to atone for the sins of man. Accordingly, every where have human sacrifices prevailed, from the earliest period known, till the present day. Your fathers fell into this practice often, though forbidden to do so; and many were the victims that bled at the shrine of Moloch, in Judea, through centuries. Your father Abraham was commanded to offer up Isaac; and then was forbidden, to the intent that all his race might know that brutes are substituted for human victims at God's altars, for a foreshowing of a corporeal substance, a human body, that should bleed as a substitute for the punishment of sinful spirits, and an evident sign that the Word of God was designed to be eternal, when he said, "It is the blood that maketh an atonement for the soul," Lev. xvii. 11.

That brutes were appointed for signs of Messiah's expiation of sin by the offering of his own body, we have clearly set before us, in various places of the Scriptures. Thus in the 40th Psalm Messiah himself says: "Sacrifice and offering thou didst not desire; mine ears hast thou bored;" (see Ex. xxi. 6;) or, as the old Jewish doctors rendered it, "A body hast thou prepared me." "Burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Here he affirms that there was something written in the Scriptures then extant, that he must fulfil in his own person; and since God had no pleasure in the mere sacrifice of brutes, but had appointed them as types of him that should expiate the sin of the world in his body, therefore he would appear in fit time to accomplish the Divine will, even the redemption of the world by his own blood. See also Ps. lxi. 29-32, xlix. 6-9, l. 7-14. And since it was impossible that the blood of bulls and of goats should take away sin, it is expressly shown by the prophets in what way God may still be glorified for strict justice while he shows mercy, and declares the repentant sinner just. "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." See Isaiah xlii. 18-21. That Messiah is to bring salvation to the race while his own nation reject him, and he is left to sink or to struggle alone, is clearly taught also by the same prophet, in more explicit terms. "Who is this that cometh from Edom, with dyed garments from Bozrah? Who is this that is glorious in his apparel, travelling in the

greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel and thy garments, like him that treadeth in the wine-fat? I have trodden the wine-press alone, *and of the people there was none with me.*" See the whole in ch. lxiii. 1-6; see also ch. lix. 16-20.

Again he exclaims: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old." Then, after using various figures to denote the blessedness of them that are redeemed, he turns to describe this same mysterious being as the expiatory victim of the world, and the victor over Death. "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As a multitude were astonished at thee, (his visage was so marred, more than any man, and his form more than the sons of men,) so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which hath not been told them shall they see, and that which they have not heard shall they consider."

After thus describing how he shall proselyte the Gentiles, and bring them to know the true God in purity and truth, the prophet turns himself about to bewail the unbelief of Israel, that "rebellious and gainsaying people," to whom God has vainly stretched out his hands through all ages. "Who hath believed our report? And to whom is the arm of the Lord revealed?" They have thought he would come in power and glory to take open and immediate possession of his kingdom; but lo! he is to all seeming a poor and worthless man, possessing neither wealth nor earthly honors to distribute among his followers, and they refuse him with disdain. "For he shall grow up before him as a sickly plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." Here he agrees with Malachi in foreshowing that "the desire of all nations" shall prove repugnant to self-justifying Israel, and save of them only a remnant, as the sons of Levi among the millions of Israel.

Then he turns to preaching the gospel, and says: "Surely he hath borne our griefs and carried our sorrows, while yet we did esteem him stricken, smitten of God, and afflicted." Alas! how true to the reality is this. Even when voluntarily suffering "the pains of hell" for a time, that they might escape and be saved, they deem him a sinner fallen under the wrath and curse of God on his own account. See Ps. xxii. 7, 8. Then he proceeds: "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes are we healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." The prophet then proceeds to show how he was hurried to a shameful death against law by an act of summary

injustice. "He was taken from prison and from judgment; and who shall declare his generation?" He had none to defend him, or to show that, by descent from the house of David, as well as by his peculiar nature and works, he was indeed Messiah. His friends all forsook him and fled at his arrest, and he was left to unbridled violence and a lawless execution, while not a tongue upon earth could be found to take up and plead his cause. "For he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked and with a rich man in his death; because he had done no violence, neither was there any deceit in his mouth." He expires among the wicked. Two among the ringleaders in the rebellion of Barabbas are crucified with him. He also makes his grave with a rich man. One of the most illustrious of the Sanhedrim afforded him a new sepulchre, unpolluted as yet by the touch of a dead body; so that his own prediction is literally fulfilled, when he says: "Thou wilt not leave my body in the grave; *nor wilt thou suffer thy holy one to see corruption.*" All this hatred and persecution arises, to appearance, from his innocence, because he is unlike the world, and they will not endure him. But behind all this there is a more efficient reason. God now accounts him man, and is become his foe while he bears the sin of the world; and it is he that lets loose upon his devoted head the whole armory of earth and hell, until his expiation be made complete through the suffering of death. "Yet it pleased the Lord to bruise him; he hath put him to grief. When thou hast made his soul an offering for sin, he shall behold his seed, he shall give length of days, and the pleasure of the Lord shall prosper in his hand." By the suffering of death he shall purchase a lost world, and shall give eternal life to all that love him, to the Jew first, and also to the Gentile. "He shall see of the travail of his soul, and be satisfied. By his obedience shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him an inheritance with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with transgressors; because he bare the sin of many, and made intercession for the transgressors." Daniel also predicts that Messiah shall be cut off not for himself. Ch. ix. 26.

I am aware that the Jews have long appropriated all the Old Testament predictions of a suffering Messiah to themselves; and it is one sign of their deep apostasy, that they are capable of attempting so shallow a perversion and denial of the faith of their fathers. In what sense has the Jewish nation become the scape-goat for the purification of the Gentiles? When has the Jewish nation, for a wonder, grown so lamb-like and so innocent, so patient under suffering, so powerful to intercede for those dogs and vermin, the Gentiles? True, they have so conducted themselves that the gospel has come to the Gentiles; but this was against their will, and in consequence of their rejecting it themselves; and thus they have brought it about that Christ, though first preached to them, should for many ages receive his highest honors in the Gentile world. If the Hebrew nation has ever suffered for the good of the world, it has been because they would not share

Christ with the Gentiles, and so have excluded themselves from all part or lot in the good that the Gentiles have acquired by believing.

But we have heard Messiah congratulating himself in respect to this very frowardness of the Jews and the readiness of the Gentiles to receive his doctrine; for in Isaiah again he says: "Listen, O isles, unto me; and hearken, ye people, from far. The Lord hath called me from the womb, and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and said unto me, Thou art my servant, O Israel,* in whom I will be glorified. Then I said, I have labored in vain; I have spent my strength for nought; yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed thee his servant from the womb, to bring Jacob again unto him, *Though Israel be not gathered*, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore my preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." I must limit myself with respect to quotations of this kind; else I shall transfer to my pages large portions of Isaiah, to say nothing of the Psalms and other portions of the Old Testament. For examples, continue through Isaiah xlix. to v. 23; also ch. li. 3-5; xlii. 24, 25; xlv. 22; lii. 10; liv. 1-5; lx. 1-10; lxii. 1, 2; lxiii. 16; lxv. 1-16; lxvi. 18-24; ii. 2-4; xi. 10-12; xxiv. 16-20; xxv. 6-8; xxvi. 12-14; xxvii. 13; xxix. 9-18; xxxv. 1, 2; Ps. ii. 8; xxii. 27-31; xlv. 3-6; lxvii. 1-7; lxxii. 8-19; xevii. 1-7; xcvi. 2-4; eii. 13-22; ex. 2, 3, &c.

It is of all other things the most idle for Jews to object to this view of Messiah and his works, or to pretend that the institutions of Moses shall last entire till the end of the world. Nothing is more clearly asserted in the prophets than the abrogation of the covenant made in Sinai when Messiah comes. The Law also, in the words of Moses, contains the terms of its own displacement by a better.

[TO BE CONTINUED.]

GENESIS, CHAP. III.—LITERALLY TRANSLATED FROM THE HEBREW.

AND the dragon was the most sagacious of all the beasts of the field which Jehovah Elohim had made. And he asked the woman if that Elohim had said, Ye shall not eat of every tree of the garden. And the woman said to the dragon, Of the fruit of the trees of the garden we may eat, and of the fruit of the tree that is in the midst of the garden Elohim hath said, Ye shall not eat of it, nor touch it, lest ye die (be mortal). The dragon said, Ye shall not be absolutely mortal, because Elohim knoweth that on the day ye eat of it your eyes shall be open and ye shall be like Elohim, knowing good and evil. And the woman perceived that the tree was good for food, and it was delightful to the eyes, and a tree to be desired for creating an

* For the names Israel, Jacob, &c., applied to Messiah, see ch. xlviii. 1, xlv. 5; Ps. xxiv. 6, &c.

appetite. And she took of the fruit and ate, and gave also to the man with herself, and he ate. And the eyes of both were open. And they perceived that they were naked, and they sewed together the leaves of the fig-tree and made for themselves girdles. And they heard the sound of Jehovah Elohim walking up and down in the garden for the breeze of the day. And Adam and his wife hid from the presence of Jehovah Elohim in the midst of a tree of the garden. And Jehovah Elohim called out to the man and said to him, How is this? And he said, Thy very sound I heard in the garden, and I trembled because I was naked, and I hid. And he said, Who showed thee thou wast naked? Of the tree which I commanded thee for an exception of an eating, of it hast thou eaten? And Adam said, The woman which thou puttest with me, she gave me from the tree, and I ate. And Jehovah Elohim said to the woman, Why hast thou done this? And the woman said, The dragon caused me to desire, and I ate. And Jehovah Elohim said to the dragon, Because thou hast done this, despised be thou more than all beasts and all the animals of the field. Upon thy bendings shalt thou walk, and mud shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed. He shall gape for thee openly, and thou shalt gape for him secretly. Unto the woman he said, I will increase the increase of thy travail and thy pregnancy. In travail shalt thou bring forth children, and towards thy husband shall be thy longing, and he shall bear rule on account of thee. And to the man he said, Because thou didst hearken to the voice of thy wife, and eat of the tree concerning which I commanded thee, saying, Thou shalt not eat of it, despised be the ground on thy account; in pain shalt thou eat of it all the days of thy life; thorns and weeds it shall produce for thee, and thou shalt eat the very herb of the field. In the sweat of thy nose shalt thou eat food until thou return unto the ground, because from it wast thou taken, because thou art dust, and unto dust shalt thou return. And Adam called the name of his wife Life, because she was the mother of all life. And Jehovah Elohim made for Adam and his wife coverings of nakedness, and clothed them. And Jehovah Elohim said, Ah! is the man like one of us in respect to knowing good and evil? and so now will he stretch forth his hand and take also of the tree of life, and eat and live for ever? And Jehovah Elohim sent him away from the Garden of Eden to labor on the very soil from which he was taken. And he ejected the very man, and he settled down on the east. In respect to the Garden of Eden, the very angelic beings, and the very glittering sword, continually turning itself, were there, to guard the passage to the tree of life.

PRAYER FOR THE CONVERSION OF THE JEWS.

Who prays fervently and importunately for the conversion of the Jews? One hundred thousand professing Christians contribute of their abundance and their mites to support the gospel among the Jews. The laborers are in the field; the field itself is already white to the harvest.

Hundreds of Jews are intellectually convinced that Jesus is the Messiah

and the Saviour of the world; but the grace of God does not seem to bring them to a decision to espouse His cause, except in a few instances. This is strange, when we consider the promises of God which are unchangeable, if the Christians who bestow their beneficence likewise pray that their contributions may be the means of the conversion of the Jews. The inference upon the results is, that very few Christians remember the Jews at the throne of grace. If all donors would give their supplications as readily as they do their money, a great work would soon be in progress. Give us the fervent and importunate prayers of God's own people, and we will report you conversions among the Jews in almost any numbers. Not that your prayers will convert them, but that "If ye being evil, know how to give good gifts to your children, much more will your Father which is in heaven give the Holy Spirit to them that ask him;" and having the Holy Spirit, souls will be born of the Spirit. It is impossible for God to lie. But, Christian friends, do not look for conversions among the Jews only from your place before the throne of grace. Do not complain if there are no conversions as the result of our efforts, so long as you are not interested enough yourself to ask God to give this "increase." Are you discouraged? tell it at the mercy-seat. Are you disposed to find fault? go find it at the mercy-seat. Do you say, Aha! aha! all your labor is in vain, the Jews are not yet to be converted? go say that at the mercy-seat.

LETTER TO THE CORRESPONDING SECRETARY FROM AN AWAKENED JEWESS.

ESTEEMED FRIEND AND SIR:—I am already nearly eight weeks in America, the land of freedom, civilization, and religion; here where reign union, friendship, and contentment. In one word, in this land I find mankind in its best aspect. They acknowledge their Creator, and hope in Him for life. I find my husband belonging to the happy ones that trust in a Saviour Messiah. It is remarkable how easily I received the knowledge of his conversion. At first it certainly appeared to me a little strange, but soon I became reconciled to it, as I found in him the best principle of nature.

As regards myself, I have not yet met here any one of my co-religionists. This makes me sad and desponding; for in consequence I have lost not only my peace and enjoyment, but even my religion, which once gave me peace and rest. O thou great God, what hast thou done with me! and what has of late befallen me! I am coming to observe Sunday for a Sabbath instead of Saturday. I seem to be drawn into these things before I am aware of it. I know not myself, what I am, or to whom I belong. I am neither an Israelite nor a Christian. The only thing that gives me courage and strength is the consciousness that I am in the hands of a gracious heavenly Father, who is trying my heart and affections, which I hope are as He would have them. This I say according to my understanding, with great confidence; but yet I am not perfectly satisfied, for I find not perfect peace within. I would that the God of mercy would enlighten my understanding, and lead me soon into the real truth. Indeed I must confess that I feel very little inclination to

the truth of Christianity, in spite of my reading the Bible, and Doddridge's Rise and Progress of Religion. May God help me as he has a thousand others! I, a poor sinner, wish to possess a reputation for righteousness. Until then I cannot rest, find no consolation, and no satisfaction. I feel in my own heart condemned by God's law, and worthy to be despised by my associates.

I attend church on Sunday, and am pleased with the sight of such earnestness on the part of the people, but I return home unsatisfied. I am happy when I read the Bible, and especially the Gospels of Christ, and find the way to life and peace so plainly marked out. I am delighted with the New Testament, its manner is so much like the books of our Moses; but I confess I do not feel its divinity.

It is such considerations as these that make me bold to write to you, because your clear understanding and humane heart can appreciate my situation, and relieve me in my doubts and distress. I go in darkness; and although I have the means, yet I cannot catch the light. I beseech you, friend of religion, to do what you can to take me out of this painful state of darkness and doubt. I think you alone can clear up my mind, because you are in the light, and are friendly and impartial. And oh! how it will gladden me to be able to announce to you my deliverance. Oh! you do not know how much I have suffered from this cause since I came here. Even Mr. E. does not know a thousandth part of what goes on in my mind.

It is a dreadful thought that I have left home, parents, sisters—one so innocent and beautiful—relations and friends, to see them no more for ever; and that all to fill the sphere of a dutiful wife; all with the expectation that my goodness should not go unrewarded by my heavenly Father. But my course since here, in reference to Christianity, has lost me all, even my religion. He has brought me to feel how ungrateful I have been to Him during all my life, in the enjoyment of so many blessings and pleasures, while under my paternal roof. But even to this land He follows me with his blessing, and still I have not the proper feeling towards Him. The doubts about my religion destroy my otherwise happy lot. If the Christian religion be divine, I must be too little and too sinful to see and fathom it. I impatiently await a letter from you to throw some light upon this dark subject. Do give me light. Is the Messiah come? Is Jesus the Messiah? Was Messiah God? In the meanwhile I remain an inquirer after the truth.

E.

GISSIN, July 5.—At the late election of the Town Council, (fifteen in number, of which one is appointed by government as Mayor,) our co-religionist, Mr. Rosenberg, Solicitor to the Grand Ducal Court of Appeal, was elected by an overwhelming majority. The conservative party proposed him to this post of honor.

Seven Jewish students are at this moment pursuing their studies at our University. Three of these gentlemen are in receipt of the *ordinary stipends* from the treasury funds and the funds of the University. This speaks volumes in favor of the liberality of our government.—*London Jewish Chron.*

BIBLICAL CONTRADICTIONS RECONCILED.

TRANSLATED BY E. H. LINDO, ESQ.

Gen. 1:23. And God said, Let us make man.

Deut. 32:39. See now that I, even I am He, and there is no God with me.

Isaiah 43:11. I, even I am the Lord, and beside me there is no Saviour.

45:18. I am the Lord, there is none else.

God being one in the most simple unity, how does it say, "Let us make man," which seems to imply a plurality in his Divine essence?

RECONCILIATION.

R. Samuel bar Nachman (from R. Johanan, in "Bereshit Raba," c. 1) says, that when Moses, in writing the Pentateuch, came to this passage, "Let us make man," he exclaimed, "Lord of the universe, wherefore wilt thou give room to heretics to have a motive for erring, in respect of thy most simple unity?" To which the Lord answered, "Moses, write: he who wishes to err, will." The author rightly foresaw that this verse would lead many to err by seemingly multiplying the First Cause, who is the only, sole, and most perfect unity; an opinion which was held by some, who considered that two contrary effects could not proceed from one agent or cause, (as Avicenna said,) and as the effects of good and evil are such, they judged that there were two causes or beginnings, from which each respectively emanated.

R. Levi ben Gershon, (in his commentary,) R. Joseph Albo, (Yearim ii. c. 13,) R. Abraham Salom, (Neve Salom, b. iii. c. 1,) and many others agreed—

And therefore he feigned that Moses, fearing this verse might increase the error, stayed his hand while writing; but on reflection, wrote on, considering that he had nothing to fear, because those only who wished to err would take those words as a reason, seeking thereby to give a color to their error, as—

R. Joel ben Soeb, in his "Olat Sabat," and R. Samuel Yaphe, in his "Yaphe Tohar," rightly remarked thereon; the reason is clear, for the following verse immediately demonstrates the Creator to be one only, as it says, "God created man," in the singular, and not *they* created, in the plural. Some give their reason why it says, "Let us make;" and firstly—

R. Joshua (in the name of R. Levi, in "Bereshit Raba," c. 5) says, "Let us make man." With whom did he consult? He consulted the fabric of heaven and earth. This is a proper answer to the question, because, in the same manner as a king, possessing supreme authority and absolute power, often condescends to advise with his subjects, thus testifying the love he bears his vassals, so the King of kings, on resolving to create this noble creature, (man,) convoked to his council the worlds he had called into being; and Jarchi, profiting by this observation, added to it, that God taught herein the propriety of humility in man, (as the queen of every virtue,) in thus holding council with inferiors.

The Cabalistic theologists (subtilizing the sacred text) say, in the "Zoar," Behold, in every other work, and in forming every other creature, the Scripture speaks in the singular, "Let there be light;" "Let the earth bring forth;" and so on: but when it comes to treat of man, it says, "Let us make," in the plural: signifying (as Plato also said, in "Timæus") that the Lord spoke with secondary causes, to which he said, I have yet to make an animated creature, with a nature approaching to an equality with immortals; yet, if made directly by me, it would be entirely divine; therefore let the body be furnished by you, and I will give you the other portion, which is the soul.

R. Moses Alshech (Torat Moseli) came to the same conclusion, and says, "God spoke to the four worlds, alluded to by Cabalists: for man being composed of body, and three powers of the soul, he corresponds to the world of the fabric, of formation, of creation, and of emanation; and, therefore, God said in the plural, "Let us make," that each might contribute its part; and, as R. Isaac Azama (Aqedat Isaac, c. 3) said, for worlds so opposite in themselves to unite, it was proper that there should be a mean partaking of each, that should connect them together. So that all these authors hold, that the Lord, being sole and unique, spoke in the plural sense with the secondary causes.

The learned Aben Ezra maintains, that the Lord spoke with the intelligences, saying, "Until now I commanded the waters and the earth that they should produce animals; but in regard to this most perfect creature, (man,) I, with you, will make him;" therefore man became on a par with the intelligences, because, as these have an affinity to matter, inasmuch as, looking downwards, they apply themselves to move the orbs, and yet are spirituals, and in raising themselves upwards they move (as Aristotle said) for a much higher and superior purpose, which is towards himself—God. So, according to R. Samuel bar Nachman, (Bereshit Raba, c. 8,) "Man was created of two opposite natures, or **רו פרצוף**, which means body and soul, because with the body he moves downwards, and elevates himself by the soul," which meaning is adopted by R. Levi ben Gershon and Don Isaac Abarbanel in their commentaries.

R. Judah a Levi (Cuzari, b. 4, ar. 4) also says, that God spoke with the angels, to whom the prophets in human shape became assimilated; and as the Hayat (c. 9) writes, the theologists call them the Matatron, **האדם העליון** "the superior man," as these noble creatures approach nearer to the First Cause, terrestrial man being similar to them in some measure; and in this sense he is made in the image and likeness of God.

R. Abraham bar David so considers it.

Nachmanides (in the name of R. Joseph Kimchi) says, that God spoke with the earth and elements; and alleges in favor of his opinion, that, as on the sixth day he had ordered the earth to produce animals, speaking to it, he said, in the plural, "Let us make;" so the earth gave the clay and dust of which the body of man was made, and God inspired him with soul.

R. Joshua of Salnyn holds, that the Lord consulted with the souls, by which, in my opinion, he intended to say, that as souls had been already created on the first day, which is the impression entertained by the Hebrews, God would not precipitate them into latent matter in a forcible, and to them involuntary, manner, without their consent; with *them*, therefore, he spoke, and said, "Let us make," that is, "Let us form human beings."

R. Sedaiah a Gaon understands, that it is Scriptural idiom, and therefore does not indicate any plurality, but speaking like a sovereign, says, "We, the king," although he alone speaks. This author, as Aben Ezra observes on this text, and respecting the word **אלהים** (Bereshit Raba, c. 8) Elohim, "God," adduces others in support of this opinion. From this—

R. Ame said, that God consulted with himself, meaning that he did not speak with any creature, but communed with himself, saying, "Let us make," which is not an inaccurate mode of expression. Or, we may say, that as the greatest consideration and care is sought to be employed in making any thing recognized as superior, the Scripture therefore uses this special mode of speech in the creation of man, as by saying in the plural, "Let us make," it demonstrates a species of self-command and preparation for the execution of the work, and the Lord thereby intended to show that every other creature had been created for man's benefit and advantage.

In whatever manner it may be assumed that God spoke, whether with secondary causes or with spirituals, with the elements or with the souls; or whether it was only a proper mode or figure of speech, showing self-preparation, the contradiction is reconciled; for it does not follow from saying, "Let us make," that there is a multiplication in the First Cause, Sole, and of the most Simple Unity; and Moses might fearlessly write it; for he only who premeditatedly and intentionally wished to err, will seek by this text to give a color to his errors, although, to avoid such cause, the seventy-two interpreters translated in the singular, "I will make man," &c. (Meguila, c. 1).—"Conciliator" of *Manasseh Ben Israel*.

FURTHER RECONCILIATION.

MOSES, by Divine inspiration, in the history of the first centuries of the world, shows that in giving names to things, animals and men, those names were given which expressed the nature, some distinguishing characteristic or relation sustained by each respectively. Adam gave names to each creature brought before him, which expressed its kind or species. He called the woman (Isha) female, because she was taken from the (Ish) male.

Eve called her first-born (Aform) Cain, because she said she had "*formed* a man," "a very Jehovah." Noah was called "Comfort," because, said his parents, he shall *comfort* us in the work of our hands. Jacob was called Israel, because he prevailed with ("El") God. This custom must have been originated by the Supreme Being. In consistency with it, the Supreme Being is every where represented as revealing himself by names that express some characteristic of his nature, some mode of his existence, or some relation sustained to his creation, and more especially to his sinful creatures.

"El-Shaddai," "Jehovah," "El," "Adonai," etc., are names which express some relation or characteristic of the Divine Being.

The name of the Supreme Being was announced at the creation of Adam. His name was not an afterthought of the historian, but was a revelation of the name by which he was known to Adam and to the antediluvians. This name was undoubtedly primitive, and not derivative; *i. e.*, whatever be the meaning of the name, it did not spring out of a root, which had come into use to express an action or object long known to the human race. If that were the case, it would imply that God was not known to the world by any name until after the existence of such action or object; hence we conclude that the name of God is primitive, and gave rise to all the words expressive of like meanings.

By some, the root of the name (אלהים) Elohim, which is the name of the Supreme Being as found in the first verse of Genesis, is derived from (אול) Aul. The primary meaning of this word is "to roll," or "to twist," as withes, or cords, or rams' horns. Then, as twisted withes, or cords, or rams' horns are strong, the word would come to signify "strength and power," and then a "mighty one," "a chief," "a strong one," and finally (אל) God. But nothing is plainer than that the name of God was known to Adam before any of the objects mentioned were known; hence, the order of nature would be the following:

1. Having the name of God, and knowing something of his nature or relations, those objects which in the remotest degree seemed to resemble any characteristic in him, would be given a name derived from *his* name, (if the two have any relation to each other;) hence, having the name (אלהים) Elohim, a hero, or a chief, or any powerful object would be described by a derivative from it; and so any verb denoting an action that resulted in making any thing strong, would also be described by a derivative, as (אול) Aul, "to roll," "to twist," &c. The following would be the order of the derivatives:

אלה	אלה	אול	אול	אל	אלהים
An oak.	To be round.	To twist.	To be strong.	The Mighty One.	God.

The above consideration shows that the word (אלהים) Elohim, the name of God, was never derived from a word that signified "to twist," or "be strong."

But if it be not derived from such word, we find it to be the plural form of אלה (Alah). The primary signification of this word is "to swear," "to take an oath," "to covenant to do something;" and when a name is given to the actor or agent, it would be a form that would signify "one that swears," or "takes an oath," or "one that covenants to do something," or "covenanter;" hence from (אלה) "Alah" would naturally arise the following derivatives:

אל	אל	אלה	אלה
Negation.	A deprecating.	A covenant.	To swear.

Then the word being used for the name of the Supreme Being, the derivatives arising from it having a kindred signification would be:

אלים	אלים	אל	אל	אלהים
Aliem.	Aliem.	El.	El.	Elohim.
Mighty ones.	Gods.	A god.	God.	God.

אל	אל
El.	El.
Strength, etc.	A champion, a hero.

So, also, as a verb founded upon the name, we would have the following:

אלה	אלה	אלה	אלהים
Alah.	Alah.	Alah.	Elohim.
To wail.	To call upon God for mercy.	To take an oath.	God.
		אלה	אלה
		Alah.	Alah.
		To be astonished.	To adore.

These derivations from the name of God are all perfectly natural and legitimate.

We must now dispose of the idea of "Pluralis majesticus."

It is generally supposed that the name of the Supreme Being in the Hebrew language is written in the plural form, as (אלהים) Elohim, in accordance with an ancient Oriental custom. The argument is: The rulers, judges, governors, kings, etc., when speaking officially of themselves, were accustomed to say

"we," "our," when only one person is intended. This custom is what is called "Pluralis majesticus;" that is, they used the plural pronouns in this manner on account of their position. Hence, following this custom, Moses represents the Supreme Being as speaking of himself by plural pronouns, as—"Let *us* make man in *our* image;" "Behold, the man is become as *one* of *us*." So, following like custom, Moses speaks of God under a plural name, Elohim. Two facts will at once dissipate this argument, relied on so confidently by both Jews and Christians:

1. Before the existence of kingdoms, kings, rulers, judges, etc., God said, "Let *us* make man in *our* image." In reply to what Satan told Eve, "Ye shall be as Elohim," God says, "Behold, the man is become as one of *us*." The latter clause determines the fact that God speaks of himself, and both clauses furnish us with examples of the use of the plural pronouns as applied to God at the very dawn of creation; and therefore, instead of following a custom, a precedent is established for a custom, and it follows that if state dignitaries had been accustomed to call themselves by plural pronouns, when only one person was intended, they did it in imitation of the Supreme Being.

2. There is no custom of state dignitaries calling themselves by plural names, when only one person was intended, on record. Nor does any historian, in either profane or sacred history, ever give plural names to such characters. We never hear of Davids for David, or Solomons for Solomon, or Alexanders for Alexander, etc.; and hence, when Moses called the Supreme Being by a plural name, he had no custom to follow.

We therefore conclude that the Supreme Being, when speaking of himself, said "we," "our," "us," because at least he possessed a plural name. Now we come to the gist of the matter. Why does the Supreme Being reveal himself under a plural name? Why is his name Elohim? (אלהים) We have said that God revealed himself by names that expressed some characteristic he bears or relation he sustains. The name of God is (אלהים) Elohim. It is plural. Its meaning is "covenanters," *i. e.*, persons who have bound themselves by an oath to do something. This implies an engagement between parties. These parties cannot be less than two nor more than three: one party to make a proposition, another to accept, and a third to see that the contract be kept. Hence it follows, that as the Supreme Being has revealed himself by a name that expresses his nature, mode of existence, or relation to his creatures; as that name is plural; as that name signifies covenanters; and as a covenant implies the presence of three persons, no less nor more, the name of the Supreme Being, Elohim (אלהים), proves the existence of three persons in the Divinity subsisting as a unity, or as one Supreme Being. Hence, finally, the reason why Moses by inspiration speaks of the Supreme Being under the plural name of Elohim, is because he exists as a unity in plurality. This argument, it is true, favors the Christian system, but that should not invalidate its strength, nor does it. It will stand without refutation, because based on truth.

Here, then, we offer the true reconciliation of the passages of Scripture at the head of this article. There is a plurality in the Divine essence.

THE PRESENT POSITION OF THE JEWS.

BERLIN, Wednesday, April 7th, 1852.

It is a remarkable coincidence, that not only the democracy, but also the reaction, has its Jews.

A meeting for scientific and religious lectures was established in Berlin this winter, at the side of the scientific institution which has existed for some ten years, in which a weekly lecture was delivered before an audience consisting chiefly of the families of office-holders and bankers. A lecture was recently delivered at the meeting above alluded to by Prof. Stahl, on the question, What properly constitutes a Revolution?—a lecture, in which he advanced the highly important and significant propositions that a revolution is a self-glorification of man, that it is a total perversion of the Divine Order. These discoveries must be in the highest degree grateful to the scientific complacency of the existing public,—particularly that portion of it which attends these lectures. The antagonism between the divine order and human self-assertion is to them the quintessence of wisdom, the key which is equally adapted to all problems. The lecture, trivial as was its character, was sufficiently popular; it was praised in the higher official circles; the King desired to hear it from the lips of M. Stahl himself: for this purpose he invited him to tea; in short, M. Stahl enjoyed the honor of repeating his lecture before a select court circle.

The Berlin *Kreuzzeitung*, when it spoke of Jacobi, a physician and writer of Königsberg, and a member of the Prussian National Assembly, was accustomed always to use the expression, "the Jew Jacobi."

With the same propriety, we may say, "the Jew Stahl"—"the Jew Stahl" is invited to Court—the King of Prussia permits a lecture to be delivered by the Jew Stahl on the nature of a Revolution.

In like manner we may say, "the Jew Disraeli" is a member of the English Cabinet—"the Jew Disraeli" is the leader of the Lower House, in behalf of her Majesty, the Queen of Great Britain.

In France, it was "the Jew Fould," who, as Minister of Louis Napoleon, aided his accession to power. Going back one or two years, the Jew Simson was President of the German National Assembly at its most critical period; the Jew Simson stood at the head of the deputation, which in March, 1849, presented the German Imperial Crown to the King of Prussia in the name of the Frankfort Parliament; the Jew Simson was the spokesman when this deputation was solemnly received by the King.

What a change! What a revolution! A few years ago the united Diet at Berlin was too weak to gain even the slightest concession from the Government, which desired to separate the Jews into an independent Synagogue organization, like the Ghetto of the middle ages; and now the Jews sit in the Cabinets of monarchs, Jews are invited by Kings to lay before them the results of their reflection and of their philosophical inquiries.

The emancipation of the Jews has been carried out in a far more comprehensive manner than the Liberals ten years ago ventured to imagine in their boldest dreams. Jews preside over Constituent Assemblies, from which great nations hope to receive their rejuvenation; Jews bring imperial crowns to kings in the name of these Assemblies.

The obstinacy of Governments, which so long and so violently opposed the emancipation of the Jews, has been signally punished. Jews are the leaders of the reaction, which would restore the monarchical authority from the general ruin of the last Revolution; Disraeli is the boldest champion of the English Ministry, which has assumed the task of the final rout of the democracy; and when the subject comes up in the Prussian Chambers, of

gaining some new privilege for royal, ecclesiastical, or aristocratic authority, Stahl stands forth as the file leader and fighting man.

In the year 1848 there was no popular assembly in Berlin or Vienna in which one or two Jews were not the principal haranguers; there was no democratic committee in which Jews did not conduct the counsels or draft the resolutions. In like manner, Jews are now at the head of the reaction. In Disraeli Judaism has celebrated its highest triumph in a country which forms the last bulwark of aristocracy and ecclesiastical privilege.

How then are we to interpret these facts?

The whole Western World, in this respect, exhibits the same spectacle as the Roman Empire in the first century of the Christian era. At that time, as at present, there was no civilized city in which there were not numerous Jews (for example, at Rome, Alexandria, Corinth and Ephesus) intimately connected with the heathen in social relations and active intellectual intercourse; at that time also they had intimate relations with the Imperial Court, they crowded round Augustus, Tiberius, and Caligula, and succeeded in gaining their favor.

Two hundred years before, while the Scipios still ruled in Rome, while the people of Rome were yet unbroken, while Greece was still employed in completing its culture, especially in the development of its philosophy, this victory would have been impossible. Whence then its victory at the time of Augustus, of Tiberius? Whence its victory, to which even the heathen reaction, the persecution of the Jews at the time of Claudius and Nero, gives testimony?

Its victory proceeded from the same causes as the establishment of the Roman Empire; the Roman aristocracy had outlived itself, had completed its mission, had torn itself in pieces during the previous civil wars; nationalities were oppressed, rooted up, annihilated by Rome; philosophy was sealed up; the creative powers of antiquity were paralyzed; every thing was brought to a dead level, the whole world had become a mass of individuals possessing equal rights; the Emperor was the only point of unity. The levelling tendency of the Jews, so hostile to historical distinctions and forms, had found a congenial sphere for its development. On the ruins of antiquity Judaism proclaimed the unity of God in the presence of the Emperor—the God who judges nations and humbles monarchs.

So also ten years ago, the present victory of Judaism would have been a pure impossibility. The peoples still believed in their separate political missions; they were earnestly employed in their struggles and experiments in regard to Constitutions; above all, the transcendental philosophy, the highest intellectual product of modern times, to which since Kant and Lessing the labors of more than seventy years had been devoted, was still in the process of construction. Even governments were involved in this scientific contest, and they did not yet know how far they should sustain it, or whether they should place themselves in absolute opposition to its results.

The case is different now. There is no longer a single nation in Europe which cherishes a sincere faith in constitutional experiments. The question whether the king *reigns* or *governs* is now regarded with the same indifference as that with which the free-thinkers of the last century looked down on the transactions of the old councils on the Homoousian and Homoiousian controversy. The transcendental philosophy, in its fundamental principles, is completed; monarchy has nothing more to do with the intellectual progress of nations, and is converted into a mere institution for the maintenance of external order.

Thus has the day dawned of democratic and reactionary Judaism. The democratic Jew, who heretofore suffered under the existing ecclesiastical and aristocratic privileges, believed in 1848 that we had actually reached the end of all history, and that every thing was brought down to such a level that no

further distinctions would be possible between nations, classes, degrees of education and modes of thought.

He deceived himself. A searching revolutionary movement has indeed monstrosly levelled down for more than three centuries; but only the old privileges have fallen, because amid the universal levelling new forces are brought into action, silently but certainly forming a richer and more various organization.

The reactionary Jew also sees only the superficial aspect of the movement of 1848. Because it came to such a sudden close, he believes that it is actually all over with it, that monarchy is again firmly established, that the dogmas of the Church have gained new consideration, and that the aristocracy is reinstated in power.

He deceives himself here also. The monarchy which permits a lecture from a Jew on the nature of a Revolution, shows that it has no sympathy with the course of popular thought. Lord Derby, who permits himself to be defended by a Jew in the House of Commons, virtually declares that the English aristocracy can no more defend itself.

Lord Derby may hold out still longer; but he will never restore the dominion of the aristocracy, although he may partially introduce the Continental despotism into England. Disraeli may continue to sustain him, but he will never share the feelings of the aristocracy, nor accomplish any thing effectual in its behalf. Stahl may yet be Minister in Prussia, but he will never act for the regeneration of monarchy, as it is foreign to all his sympathies; he never can love it as a Jew.

Disraeli and Stahl have been baptized; but they remain—Jews. The aristocracy, the monarchy, which they defend, have never grown to their hearts, but are merely subjects of calculating speculation. They speculate on the weakness of the Revolution, as the democratic Jew of 1848 speculated on the weakness and the downfall of the old legitimate powers. They agree in being speculators, but they direct their speculation to opposite objects.

The void into which the movement of 1848 has run is a frightful void—of which centuries will labor to take advantage. But only the nations, whose whole universe has been sunk in this void, will draw forth from it the new world which slumbers in its recesses—that is, only the Christian nations.

The heartless speculators like Stahl and Disraeli—men who are destitute of all originality and independent observation, in whom every thing is lifeless calculation—will open the eyes of the people to the difference between themselves and these party leaders. The people begin to feel, that these men have no heart for their sufferings or their joys. The emancipation, which seemed to have been completely reached, has run into the old bondage. The people feel the total difference of race; Stahl and Disraeli alienate from them the Jewish sharers of their democratic struggles; in short, we here also see, from the result of 1848, an old difference developed with a power which it formerly hardly seemed to possess.—*N. Y. Tribune.*

Our friends will see by the above correspondence that the cause of Israel is attracting the attention of the world.

We beg them not to lose sight of the fact, that the American field, although not possessing the charms of romance like a foreign field, is rapidly becoming the real centre of Christian influence over this people. There is an intense longing among the Jews throughout Europe to come to America.

Just as the prospect of revolution darkens, Jewish missionaries themselves fix their hearts upon our opening field. Come they have, and come they will, and we must employ them. It can be safely said that there is a

greater number of Jews accessible to our missionaries than to all the missionaries in Europe together. Accessible, because all political shackles and religious fetters are struck from their limbs, and they walk where and handle what they please; and although there may be those that would make them afraid, yet no one is afraid of them. The only great difficulty in our way is, that the bigoted Jews have it in their power, to a great extent, to prevent them from following their convictions, by depriving them of all subsistence. If the Christian community would lay aside their prejudices so far as to allow the proselytes the opportunity of obtaining a comfortable livelihood, in such cases the work would move rapidly onward; but, instead of this, there are many who, while they give credence to every word of a foreign correspondence, will gravely ask us if we ever saw a Jew that was really converted to Christ.

THE WANDERING JEW'S SONG.

"The heart of this wonder'ul people, in whatever country they roam, still turns to Jerusalem as the city of their promised rest. They mourn over her ruins, and would lick the very dust for her sake."

JERUSALEM! Jerusalem! name ever dear to me,
 Thou city of my ancestry, my heart still turns to thee;
 Though now in other lands I roam, to me no spot appears
 Invested with the sacredness thy hallowed memory wears.
 In thee the shepherd-king was wont Jeshurun's God to praise,
 And every hill and valley round reëchoed with his lays.
 To thee the tribes of Jacob did three times a year repair,
 To worship in thy temple, at the holy place of prayer.
 Thy temple, once thy glory, and the boast of Israel's race,
 The great Jehovah deigned to make his earthly dwelling-place.
 Thy Urin and thy Thummin gave the knowledge of his will,
 While from the mercy-seat the Shechinah gave answer still.
 The Shechinah! the Shechinah! that cloud of glory bright,
 That filled the holiest of all with uncreated light;
 Oh! had that sacred presence on the mercy-seat remained,
 Thy glorious strength and beauty thou hadst evermore retained:
 But ah! our sins and follies drove the Shechinah away,
 And left thee, O Jerusalem! to all thy foes a prey.
 And where thy holy house once stood they drave the fatal share,
 And the abomination making desolate is there.
 And we, as strangers every where, o'er all the earth do roam,
 The tribe of restless foot and hearth, without a land or home:
 Jerusalem! Jerusalem! we cannot, cannot rest,
 While thou art sitting in the dust, confounded and oppressed.
 Oh! when will the Redeemer unto Zion's hill return?
 And when on Salem's altar shall the fire celestial burn?
 Isaiah's lips the angel touched with that celestial fire,
 And the prophetic spirit did his heaving breast inspire;
 He spake of thee as desolate, forsaken and distressed,
 Beneath the rule of taunting foes, as now thou art oppressed;
 But in his vision he beheld thy fallen towers arise,
 Thy temple rear its sacred dome to the propitious skies,
 Thy ransomed sons from every land with joy and gladness come,
 And ships of Tarshish haste to bring the exiles flocking home.
 Then from thy sacred altar shall ascend an incense pure,
 And the Messiah's kingdom come and evermore endure;

For he shall gather all our tribes now scattered wide abroad,
 And Israel shall be glorious through the mighty power of God.
 Jerusalem! Jerusalem! thou shalt be glorious yet,
 For, as a signet on his hand, thee will Jehovah set;
 And as a bridegroom o'er the bride rejoices, so will he,
 When he hath made thee beautiful, be joyful over thee.
 And never shall thy sons again be scattered far and wide,
 And never shall thy daughters more be absent from thy side;
 And wasting and destruction thou shalt never fear again,
 For all the earth shall bow to thee beneath Messiah's reign.
 Jerusalem! Jerusalem! name ever dear to me,
 Thou city of my ancestry, my heart still turns to thee.
 Though now the impious Mussulman defiles thy sacred halls,
 I love thy ruined palaces—I love thy broken walls;
 Thy very dust is dear to me, Jerusalem, to me,
 And though in distant lands I roam, my heart still turns to thee!

Kensington, Sept. 9, 1852.

JOHN G. WILSON.

PHYLACTERIES DISCOVERED AMONG NORTH AMERICAN INDIANS.

THE "American National Intelligencer" contains the following account of a singular circumstance:

By the politeness of Colonel Lea, Commissioner of Indian Affairs, we have seen a curiosity of great rarity and interest, left for a few days at the Bureau. It was brought from the Pottawatomie Reservation on the Kansas river, by Dr. Lykins, who has been residing there nearly twenty years of the thirty he has spent on the frontier. It consists of four small rolls or strips of parchment, closely packed in the small compartment of a little box or locket, of about an inch cubical content. On these parchments are written, in a style of unsurpassed excellence, and far more beautiful than print, portions of the Pentateuch, to be worn as frontlets, and intended as stimulants to the memory and moral sense.

Dr. Lykins obtained it from Pategwe, a Pottawatomie, who got it from his grandmother, a very old woman. It has been in this particular family about fifty years. They had originally two of them, but on one occasion, as the party in possession were crossing a rapid in some river, in the lake country of the north, the other was irrecoverably lost. The one lost was believed by the Indians to contain an account of the creation of the world. That brought by Dr. Lykins had been kept for a very long period in the medicine-bag of the tribe, used as a charm, and never allowed to suffer any exposure, until, by strong entreaty, and the great influence he had with Topinepec, the principal Potawattomie chief, he was permitted to bring it on to Washington, but under a firm pledge to restore it on his return.

It has hitherto been most carefully kept from the rapacious vision of the white man. Pategwe had it in his possession many years before curiosity prompted him to cut the stitches of the cover, and disclose the contents. But this coming to the knowledge of old Billy Caldwell, Chief of the Council Bluff branch of the tribe, he strenuously advised Pategwe to shut it up and keep it close, and say nothing about having it. Dr. Lykins came to a knowledge of the circumstance of its possession from a half-breed.

The wonder is, how this singular article came into their possession. When asked how long they can trace back its history, they reply, they cannot tell when they had it not. The question occurs here, does not this circumstance give some color to the idea, long and extensively entertained, that the Indians of our continent are more or less of Jewish origin?—*London Jewish Intelligence.*

Missionary Intelligence.

...

NOTICE TO SUBSCRIBERS.

WE would call the attention of our subscribers to the fact that if their dues were paid promptly up to the present time, the Society would be relieved from present embarrassment and have money in the treasury, and would feel warranted in sending out another missionary. We hope they will give this matter their serious attention. We wish our subscribers would pay a little attention to a notice on the cover of the Jewish Chronicle. We shall hold any persons neglecting the suggestions of the notice accountable for a year's pay for the publication. The reason is the following: We presume that every subscriber who takes the paper one or more months over the year wishes to continue his subscription, and we make our arrangements accordingly. The papers are printed, and the expenditure contracted, upon the expectation of receiving his subscription for the year. If then he gives up his subscription and refuses to pay, the Society sustains an actual loss to that amount.

All subscribers are hereby requested to forward their subscriptions, and not subject us to the labor and expense of sending them bills. They will hereafter find their subscriptions acknowledged in the Jewish Chronicle, which will answer for receipts.

...

NOTICE.

To correct an impression that has gone abroad, and set parties that are concerned in a right position before the community, we would say that Mr. A. J. Levy, formerly a colporteur agent of this Society, was recently *dismissed* from its service for cause.

...

CAUTION TO OUR FRIENDS.

WE understand that there are some professedly converted Jews in different parts of the country, soliciting donations for their own personal benefit; some upon the pretense that they are laboring for the conversion of the Jews, independent of any society to which they are responsible, while others have an entirely different reason. Now we have no objection to Christians giving money to whom they please, but we write this to show our disapprobation of the course pursued by these persons. For a general rule they are

unworthy of Christian patronage in this way; and, as to their pretense of preaching the gospel among the Jews, it is not true.

Whatever may be their recommendations, the public would do well not to countenance their course; for, if they are what they ought to be, they can procure honorable employment without resorting to religious beggary.

O B I T U A R Y N O T I C E .

THE venerable President of the A. S. M. C. Jews, Rev. Philip Milledoler, D. D., rested from his labors September 22d ult. For more than a year the President had been unable to attend the regular meetings of the Board, but at the same time the Board, through the Secretary, availed themselves of his counsel in many important matters relating to the interests of the Jewish cause. It would be needless for us to say a word upon the character of a man so well known to the Christian world as Rev. Dr. Milledoler. His praise has been in all the churches for nearly threescore years. But in one relation his influence has been taken but little notice of, that of President of the American Society for Meliorating the Condition of the Jews, for the eight years past. Dr. Milledoler from the first was anxious for a more extended missionary work among the Jews in this country. All his counsels and influence were devoted to this end. His heart's desire and prayer to God for Israel was, that they might be saved. He was not a millenarian in the modern acceptation of the term, but believed that there is and always has been among the Jews a remnant according to the election of grace, and that also the Jews, when brought to Christ as a whole, would be mainly instrumental in securing the triumphs of Christ over the world.

During the reverses of the Society he did not give up all hope of the dawn of something better. He saw that day, and no one's heart so dilated with joy as did his. He lived to see the Jews' Society supporting nine regular missionaries and from four to seven colporteurs (all Christian Israelites) among the Jews, and availing itself of an income of more than \$12,000 per annum. He lived also to see some of the fruits of his labors: at least twenty children of Abraham brought to Christ and maintaining their profession in the churches. When informed from time to time that numbers had professed Christ, he revealed his intense emotion by the quiver of the lip and the tear in his eye. He lived to rejoice that the preaching of the gospel to the Jews was permanently established and producing its legitimate fruits in his own country. He has rested from his labors, and his works will follow him. He died in the Lord, and blessed are such dead.

REPORT OF REV. MR. COHEN.

REV. SIR:—With deep feelings of heartfelt thanks and gratitude to Almighty God, I am most happy to say that during the past month I have had several very auspicious opportunities to unfold the truth as it is in Jesus to many of my benighted brethren. Of the many discussions I had with several of them, the following one will be, I hope, very interesting to your numerous readers of the Jewish Chronicle.

On conversing about the feasts of this season, one of their learned Rabbies proposed the following questions:

He.—You know that our solemn season called the days of repentance is now at hand; why then are you still quite indifferent?

I.—How can I be indifferent when I see my brethren led astray, even at this (so called) solemn season, when, instead of preparing to meet their and our God, they only provoke him more and more, that, in the language of the prophet, he cries, "To what purpose is the multitude of your sacrifices?" Isa. i. 11, &c.

He.—What! dare you say that we provoke God by our solemn services which we offer to him at this particular season? Is there any more beautiful, pleasant, most appropriate and agreeable service to God, than mastering the passions of carnal desires by fasting, calling upon him for pardon, abounding in good deeds and almsgiving, and blowing the trumpet for the confusion of Satan, and for a warning to us to be altogether holy even as God is holy?

I.—This is a reasonable and agreeable service only according to the Rabbins' doctrines, in which you profess to have an implicit faith. But faith without knowledge is credulity, and without reflection becomes superstition, prejudice, and fanaticism. A doctrine is received, not upon the degree of its beauty by which we can recommend it to the taste, but upon the degree of its higher moral evidence by which we can recommend it to the understanding. It is the glory of every wise man to own no authority but truth. Therefore, in discussing this subject, we must go upon the principle that a thing is true, not by what is the most alluring by its beauty, but by what is the most convincing by its proofs. That the Scripture evidence is the most convincing proof, all agree; I will therefore avail myself of nothing else. The language of Scripture runs thus: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." In defiance of this most emphatic language, you, agreeably to the Rabbins' instructions, not only expect that God must have respect to your pretended offerings of the lips, but actually wish us to shut our eyes and say you are right. Pray tell me wherein that right consists? Is it in the doctrine which is directly subversive of all the principles of law and justice? God requires universal obedience; the Rabbins say if a man's merits exceed his sins, he is a just man, entitled to justification in the sight of Him who said that every transgression of the law should be followed by punishment, without any reference whatever to the good deeds or merits of the transgressor. Can a man who rebels against God's holy law hope for salvation? Yet this is what you, according to your own confession, are doing. What are your services, fasts, almsgiving, and blowing of the trumpet? Nothing short of "rebellion, which is as the sin of witchcraft, and stubbornness, which is as iniquity and idolatry." God said, "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood." Now instead of following the direction of the heavenly Physician, viz.: to wash, make clean, put away the evil of your doings, cease to do evil, and learn to do good, you have recourse rather to the Rabbins' directions, that, by abounding in almsgiving and good works during this season more than in all the year, then, no matter how wicked a man may have been during the whole year round, his merits will outweigh his many sins, and becomes just and justified. This is the hope which the Rabbins hold out to you. The question is, whereupon is the hope built? Not upon the convincing evidence of Scriptures! For the Scripture speaketh in this wise: "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" Job xv. 15, 16. "There is none

that doeth good, no, not one." Ps. xiv. 3. "But we are all as an unclean thing, and all our righteousnesses as filthy rags." Isa. lxiv. 6. But a doctrine is true, only by what is the most convincing by its proofs: ergo, your services, fasts, almsgiving, and blowing the trumpet, cannot but be provoking and troublesome to the Lord, who says: "I am weary to bear them." Isa. i. 14.

He.—We keep the day of atonement, which teaches that "God pardons." Is this not so sublime an idea which you Christians cannot but fail to comprehend, holding that atonement cannot be perfect except through the grace of a mediator; a belief by no means so compatible with the goodness of God as that which holds that "God pardons"?

I.—You are betraying your ignorance in rabbinical lore. The day of atonement, far from teaching that "God pardons," the Rabbins say that it teaches that itself atones for all sins, being the medium to reconcile man to his Maker. In favor of this absurd doctrine, they cite Scripture. But by so doing, they only bring their ideas and those expressed in the Bible into a chaotic confusion, both being diametrically opposed to each other. They cite Lev. xvi. 30, little knowing how much they have betrayed their total ignorance of pure grammatical Hebrew. The text reads as follows: "On that day he will atone," &c. They changed the preposition and placed an article, reading: "The day will atone for you," &c. Dissatisfied with this nonsensical doctrine, they tell us that we must have a cock for a male, and a hen for a female, killed on the eve of that great day, as a real sacrificial atonement. This clearly proves that the Rabbins felt convinced that without blood there can be no remission of sin. Hence, their and your inconsistency, and the total subversion of your baseless theory. As to our belief in a Mediator, until you can prove that our doctrine is unscriptural, we are bound to believe it, and reject as futile all cavillous objections against it. But we are certain that it is scriptural: ergo, your disputing it is in the face of clear revelation. Was not the law ordained in the hand of a mediator? Deut. v. 5. This same law is our schoolmaster to bring us unto Christ, who is the Mediator of the better covenant. Is Job less explicit upon the subject of the mediator? See Job ix. 33. Yea, are your Rabbins ignorant of the doctrine? To what purpose do they tell us to invoke the angels Patzpatzial, Tashbash, Enkatham, Pastam, Hadarniel, Sandalphon, Prastah, &c., to stand as a medium between God and ourselves, to introduce our soundings of the trumpet before the veil, and before the throne of his glory, that he may conduct himself towards Israel with the attributes of mercy? If you truly desire to be an orthodox Israelite, you must found your orthodoxy upon the convincing evidence of Scripture, knowing that your present orthodoxy acts rather as a sedative than a stimulant. It is cradling you into a state of repose, rather than bringing you out into a state of exertion. In short, you are more like a man who is under the power of an opiate, than a man who, awake from lethargy, in the full attitude of readiness for service, having his loins girded about and his lamps burning.

May God have mercy upon him, and enlighten his understanding with the bright beams of his Holy Spirit! Amen.

FOREIGN INTELLIGENCE.

FRANKFORT-ON-THE-MAIN, July 1.—Though our affairs do not progress so much as we could desire, still they advance steadily. According to the *Post Zeitung*, a note has been addressed by the Diet to the senate of Lubeck, on the subject of the civil and political position of that Hanseatic town, where the Jewish question had lately been debated by the various legislative bodies, and finally settled in favor of the Jews. A number of our citizens have sent in a memorial to the senate, wherein they desired that

body not to act in opposition to the will of the Diet. On the other hand, the senates of the respective towns of Frankfort and Hamburg have forwarded a note to that august body, praying to have pointed out to them the laws of the "Bund," which are opposed to the constitutions already granted, or on the point of being granted.

MUNICH, July 1.—The law, promulgated on the 28th of May, regulating the *provincial diets*, gives a vote to all, without distinction of creed, who pay *direct taxes*; and sect. 21 enacts: "To those who do not belong to any Christian denomination, the oath is to be administered, leaving out the words, 'and his holy Evangelium.'"

Mr. Rothenheimer, author and editor of the pamphlet, "There is only one God," has been expelled from the capital.

To perpetuate the memory of the honorable distinction conferred upon Mr. Marx, Councillor of Commerce, (who received the badge of the Civil Order of the Bavarian Crown at the hands of the king,) the Jewish congregation of the capital raised a not unimportant sum by voluntary subscription, for some charitable purpose, and placed it in the hands of the above-named gentleman, to dispose of for such purpose as he thinks best. Mr. Marx determined that this sum should be invested, the interest to be distributed annually among six poor families, to alternate every year between *Jews* and *Christians*. The distribution to take place on Maximilian's day, (the saint's day of the king,) the recipients to be determined by the honorary officers of the congregation, and the poor-law commissioners of the capital.

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